The
UNITARIAN MONTHLY

No. 167 (Vol. XIV.—8) AUGUST. ONE PENNY.

A TRIBUTE TO Dr. W. E. CHANNING.

THE next book that influenced me was the book of a Unitarian — Dr. Channing of America. Dr. Channing taught me to believe in God. Of course I believed in God before. My father and mother believed in God, and so I did. But that was credulity. If they had been Mahommedans I would have believed in Mahomed; or in Confucius had they been Confucians. My belief was no credit to me. But after reading Channing I began to see what it meant to believe in God. Before, God was an uncomfortable presence in one's life. Channing taught me to see that God is a grateful presence. It is a splendid thing to feel that there is a God like that, and I can never be grateful enough to Channing for first impressions I received of what God is.

Prof. HENRY DRUMMOND.

Notes and News.

THE Annual Meeting of the Provincial Assembly of Unitarians of Lancashire and Cheshire was held in Manchester, June 13th, when Rev. N. Anderton, B.A., preached the sermon, and Mr. G. C. Armstrong delivered the Presidential address, since published in tract form and now referred to on another page of this issue.

The sum of £500 has been bequeathed by the late Mr. J. R. Beard, J.P., to the U.H.M. College.

At the Annual Meeting of the High Pavement congregation, Nottingham, the minister was awarded a special vote of thanks for his hard work. This is gratifying for very few ministers ever get any thanks in this way, when deserving it.

The Annual Meeting of Non-Subscribing Presbyterians of Ireland, held in Belfast, June 19th, passed a resolution to start a vigorous propaganda of Unitarianism in centres where they have no churches.

The Annual proceedings connected with the close of the session were held at Manchester College, Oxford, June 21-22, and at Summerville, Manchester, by the Unitarian Home Missionary College on June 26th. The ordinary college work at Summerville is temporarily suspended owing to the war.

The Unitarian Home Missionary College offers to the local Sunday School Unions of Lancashire and Cheshire, special Courses of Lectures for Sunday School Teachers, to be delivered by the Warden, Rev. H. McLachlan, M.A.,B.D., on dates between Oct. 1st, and Dec. 12th, 1917, at such convenient centres as can be arranged. The offer is being made through the Manchester District Sunday School Association. Particulars from the Hon. Secretary, Rev. H. Bodell Smith, Mottram, Manchester.

The Carmarthen Presbyterian College closed its session June 21st. During the proceedings a letter was read from the Rev. T. L. Marshall, who had been official visitor for 45 years, and is now 92 years of age.

The Annual Aggregate Service of the schools of the London Sunday School Society at Essex Hall, June 17th, was but little less in attendance than in previous years, in spite of air-raids.

On June 20th, a congregational meeting at the Cross Street Chapel, Manchester, received a letter from the Rev. E. L. H. Thomas, B.A., resigning his ministry owing to continued ill-health, and accepted it with sympathy and regret. Sad to relate, Mr. Thomas has since died, July 6th, aged 58, interred July 11th, at Dean Row.

A special service was held at the Booth Unitarian Free Church, June 20th, for the unveiling of a brass in memory of the late Minister Emeritus, Rev. Henry W. Hawkes.

The Rev. Dr. S. H. Mellone, Principal, Unitarian Home Missionary College, is engaged in Government work in the Geographical and Historical Section of the Admiralty Intelligence Department, London.

Mr. James Godber, J.P., Treasurer, Unitarian Association, New Zealand, has been re-elected to the City Council, Wellington, N.Z.

At the Annual Meeting of the Ministerial Fellowship, held in Manchester, June 27th, it was reported that there are now 237 members.

Rev. H. McLachlan, M.A.,B.D., delivered a lecture at a meeting of the Unitarian Historical Society, Manchester, June 27th, on the "Unitarian Methodists of Rossendale," who were known as the Cookites after Rev. Joseph Cooke, their founder.

A numerous gathering of Sunday School workers assembled at Gee Cross, July 7th, for the Annual Pic-nic of the N. Cheshire Unitarian S. S. Union.

At the Mottram Annual Walk-Day, a congregation of nearly 200 assembled for evening service, July 15th; at Northampton, the Unitarians have nearly cleared off a debt of £145; at Chesham, Bury, Anniversary collections of £46 exceed those of last year by £18.

The Unitarian Churches are urged by their National Conference Committee to hold services of Commemoration and Reconsecration on August 5th, at the opening of the 4th year of the war.

The Annual United Service of our Birmingham Schools was held in the Church of the Messiah, July 8th.

The Unitarians of Wellington, New Zealand, have passed a resolution of protest against having been excluded from participation in the Anzac Day Memorial Service, held in the Town Hall, under the auspices of the Mayor.

MINISTERIAL CHANGES: Rev. J. C. Odgers, B.A., has concluded his ministry at Ullet-road, Liverpool, June 24th, after a pastorate of 13 years; the Rev. Arnold H. Lewis, B.D., has received public "Recognition" and welcome in his ministry of the Waverley Road Church, Small Heath, Birmingham, June 20th; Rev. Priestley Prime has accepted appointment and commenced duty as minister of the two congregations of Guildford and Godalming; Rev. Charles Smith has been publicly welcomed into his ministry at Nelson, July 14th.

The Rev. J. Fort Newton, D.Litt., of Grand Rapids, U.S.A., is now Minister of the City Temple, London, in succession to the Rev. R. J. Campbell, M.A. Dr. Newton was first a Baptist then a Universalist of a very radical kind. He is a great writer, a great Mason, a great preacher and a great man. From his sermons we gather the impression that he is essentially a Unitarian.

To our Men and Women on Active Service

Motto for the Month: "FAITHFUL AND CONSTANT.

OFTEN now-a-days I think of that picture of the Roman sentry in Herculaneum, standing faithfully at his post, staring almost certain death in the face. To some of us on active service at home, that is still a far-off tale; some of you on active service abroad have lived through the experience yourselves; but to us all the challenge of the picture remains the same. How much hangs to-day upon Individual Faithfulness? Let one man fall short in his task, then our whole cause is betrayed; his defection will have an influence —it may even involve the very lives of other men.

The faithful and constant man, says an old writer, is a "Nail in a sure place." There's a telling metaphor! No shallow plaster wanted; no walls "daubed with untempered mortar." Get your nail into good solid wood, and drive it well in! Have you tried the other kind? One day, when you hung up your coat and hat the whole thing "gave" and fell in miserable, weak-kneed fashion, to the ground.

Who is faithful at his task? The cause needs his constancy to-day. The cause needs reliable men and women on whom others can depend. "Depend" is a good word, bringing us back to that nail again; for "depend" means "hang-upon," and the dependable man is the "nail in the sure place" on which others can hang burdens of responsibility, and know that the nail will not give when tested.

Be sure, as you believe at all in the unchangeable laws of God that your steadfastness is going to be knit into the texture of the nobler citizenship that is to be. You stand where you are to carry out some task which God's purpose requires a true man or woman to do. Stand to it then, for the Cause and the Kingdom, faithful and constant right to the end. —J.C.B.

PRAYER: Lord God Almighty, our heavenly Father, whose is the strength of every human soul bravely enduring or worthily overcoming, we thank thee for thy servants who have fought for freedom and right, for those fallen in the conflict faithful unto death, that they are precious to thee and safe in thy loving care. Their imperishable spirits will find in thee their glorious reward, their sweetest joy, their refreshing rest. We would commemorate their fidelity and their noble sacrifice, giving themselves that we might the more surely live. We pray that we may be worthy of them and of thee. We would reconsecrate ourselves to thy service, to the love of right, the love of all mankind, and to love of thee, in the spirit of Jesus thy beloved son and the brother of us all.—Amen.

A Talk to the Children.

NATIONAL CONFERENCE (Of Unitarian and Kindred Churches) GUILDS UNION.

1.—"WHY YOU ARE HAPPY."

IN England, Shakespeare's "dear, dear land," the boys and girls lived happily. In spring, they gathered the snowdrops; in summer they scampered like wild things through the meadows. They rejoiced in autumn's golden glory; and on winter evenings made fairy rings about the cheerful home fire. Every morning was a new-made wonder; the garden of childhood rang with their laughter all day long; and at night little tired heads of gold and brown and raven black, lay down to dream of mysteries and adventures in fairyland. Joyously day followed day, sweetly night succeeded night, when, all unknown to the light-hearts, there suddenly arose a fearful danger. A cruel monster reared its giant head, and raised a great, cruel hand. Still the children played and sang, and filled the air with merry laughter. Thoughts of peril never disturbed their joy. Then, the giant moved, his cruel eyes set on "this precious stone set in the silver sea." Still the children played and sang and filled the air with merry laughter. Nearer drew the monster, trampling beneath his cruel feet the boys and girls of another garden land. Their little pleading faces and even their cries of pain, the giant heeded not. Nearer and nearer, he drew towards "this other Eden, demi-paradise." Still the children played and sang and laughed. But a voice, like the voice of God, was heard and the message rang out: "Who will save the children? Who will go out to meet the giant" And the young knights of England came forth, a mighty host, and each one cried, "Here am I, send me!" And away they went and threw themselves upon the giant. And some gave their lives, and some their limbs. Some gave their health and some their eyes. All gave up something, and the children were saved. Therefore, still the boys and girls of England play and sing and fill the air with their merry laughter.

—H.F.S

From the Business End.

BY A MELIORIST.

VIII.—"THE FAITH AND SOME DEFENDERS."

One of the bewildering enigmas of little-bethelism is the barnacle-like attachment of small brained men with gigantic notions of their own values and virtues. People of judgment, of course, understand the phenomenon without difficulty; but, then, such people are rare. The multitude is unsophisticated, and its judgments anything but sound. The man in the pew, like the man in the street, can appreciate plain issues and sharp distractions; anything involved, anything not clear white or dead black, but a combination of both, either irritates him or is put away from him as hopeless. The case of irreligious men seizing the reins of control in small religious organisations is to simple souls a puzzle and a pain. Yet, how constantly it happens that one or two men, usually "self-made," rule, or try to rule, little congregations with an iron rod. Unhappy are the ministers of such little congregations. Either they eat out their hearts in solitary sorrow or, taking their courage in their hands, fight for the rights of the people. But woe betide them if their courage outstrip tact and patience. Then are they exposed to brutality, humiliation, and, finally, defeat. The enemy within the gates will leave no stone unturned to discredit and obstruct them, and will so manipulate affairs as to make "the place too hot to hold them." Thanks to the presence of two or three real men, Bardsley Street Unitarian Church was saved from such a disgraceful pass. As we have seen, there were two or three self-opinionated men who, if allowed, were quite capable of putting people and minister "where they should be," that is, under their feet. Though unable to do that, they were yet able to bully and bounce and to make any meeting they attended a bear garden. Kindness compels us to add that, owing to lack of education and training in good manners, they were unaware how brutish was their behaviour. Especially was this true of Tom Dickson. In the hard school of business, he had been moderately successful. In his warehouse his word was law, and it went hard with any servant who was slack or inefficient. There he had adopted the Yankee motto, "Get on or get out." His home, a large house in its own grounds, was run on much the same lines. He had no patience with "sloppy sentiment." Had conditions been favourable, he would have "managed" Bardsley Street in the same way. But there happened to be a Brown who regarded him with good-humoured contempt, and a shoemaker who "cared nowt for his brass," and a John Baines who had known him from his youth up, and who consistently regarded him as "one of his boys"—much to Dickson's private annoyance. Still he was one of those unhappy beings who are so self-satisfied that glaring faults, plain to everybody else, are apparently unperceived by themselves. It was, therefore, no surprise to most of his fellow committee-men that Prince's shallow bluster found him angrily sympathetic.

"I'm glad to find there's one member of this committee with pluck enough to defend our principles," he snarled. "Timothy Prince is right. If we are not to be free to think and believe what we like, we may as well shut up shop, and those who want orthodoxy can go where that article is on sale. A bonnie pass we shall come to if we have to be pious and are expected to be at service whether we want to or not; as for making the parson chairman of this committee, why, the thought of it makes my blood boil. Why, we should have priest-craft in no time, and it would be all up with our freedom then. Let's go on as we've gone on up to now, say I; give the parson as little rope as possible, or there'll be trouble."

As Dickson sat down Richard Bowman jumped up. "Mr. Chairman," he began nervously, "I cannot, like the two previous speakers, claim a life-long connection with this place. As you know, I was brought up among the 'Strict Baptists,' and I shall never think of my early years with anything but pain. I was reared in a cast-iron creed. As for attending chapel, I never missed, either morning or evening, for years; and if I'd suggested it I should have been soundly thrashed to get the Devil out of me. But I grew up, and began to think for myself, and I thought myself out of orthodoxy into Unitarianism; and now I would rather die than go back. I know the value of liberty and the right of private judgment and common-sense in theology. I respect Mr. Baines, and grant that he has a perfect right to his opinions, but I don't see how we can all adopt them, or how we can force them upon the congregation without departing from the principles we are supposed to stand for. Freedom of thought on religious questions is what makes us what we are, and we shall prove ourselves unworthy of our heritage if we allow ourselves to be bound in any way, even by the persuasion of one of our own friends."

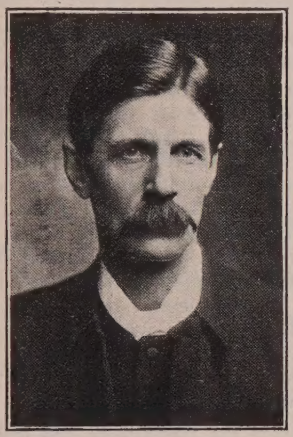
(To be continued.)

THE UNITARIAN FAITH.

MAINTAINS—the Unity of God; the Unity of Life; the Unity of Divine Purpose; the Unity of Mankind; the Unity of Religion. It has been held by many of our most learned scholars, thinkers, poets and statesmen, and has been the inspiration of some of the greatest social reforms. It is accepted unconsciously, if not avowedly, by large numbers of persons in almost every religious community.

The Late Rev. E. L. H. Thomas, B.A.

THE Rev. E. L. H. Thomas, B.A., minister of Cross Street Chapel, Manchester, died on Friday, July 6th, aged 58, after an illness of some months. He was educated for the ministry at the Unitarian Home Missionary College, Manchester; Manchester New College, London; and at the Universities of Paris and Berlin; became Domestic Missionary at Liverpool, North End Mission, 1890-1893, Minister at Scarborough Unitarian Church, 1893-1900; at Dean Row and Styal, 1900-12; Cross Street Chapel, Manchester, 1912-17. He is described as "a scholarly preacher and a personality of singular charm and attractiveness," and his decease is a great loss to the Unitarian Ministry and to the denomination.



Cross Street Chapel, Manchester.

THIS is the oldest Nonconformist place of worship in Manchester. It dates from 1694 and is in a state of good preservation at the present time. In 1715 a Jacobite mob broke into the chapel, set fire to the interior, and left only the walls standing. It was

restored at the public expense, Parliament voting £1,500 for that purpose. The congregation originated 1672, under Rev. Henry Newcome, who was ejected from his living at the Collegiate Church, Manchester (now the Cathedral), 1662, for refusing to conform to the Act of Uniformity. From Presbyterian Calvinism its theology gradually changed to Unitarianism, which was definitely preached by Mr. Seddon, its minister, in 1761. From 1828 to 1884 the Rev. Wm. Gaskell, M.A., husband of the famous authoress of "Mary Barton," "Cranford," and other novels, and of the "Life of Charlotte Bronte,"—was minister, as assistant to 1854, and for 30 years as senior minister. Here have worshipped many of Manchester's most famous citizens.

Literature.

"A Scientist's Faith in a Future Life," a Sermon by Amherst D. Tyssen, D.C.L.,M.A. A sketch of the life and work of Professor Colin Maclaurin, the Mathematician (b. 1698, d. 1745), with some account of his book on the discoveries of Sir Isaac Newton, the concluding portion of which deals with scientific grounds of belief in a future life.

"The Doctrine of the Trinity"; "The Problem of Religion,"—two sermons also by Dr. Tyssen, preached at the Theistic Church, Pembroke Hall, Pembroke Gardens, London, S.W. They are well worth careful perusal.

RECEIVED: "The Call to Service," by Wm. Hamilton Drummond, B.A.,—Annual Sermon for the B. and F. Unitarian Association; and the "Bulletin," Lawrence House, 1, Essex Street, Strand, London, W.C.2, June, 1917.

"The World's New Hope," by George G. Armstrong, being the Presidential Address to the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire, June 13th, 1917. A pamphlet of 16 pages anticipating the advent of national and international democracy as the security of the world's liberty. Mr. Armstrong's address will well repay careful reading, but he is surely wrong in saying that those who believe that force must be repelled with force are in disagreement with the Master. Force in the service of Right is a good thing whether in the hands of God or in those of man.

Miracle.

By Rev. WILLIAM C. HALL, M.A.

DO you want to see miracles and magic, wonders of creation and signs of God? Look anywhere you will, with open eyes and searching mind. Wonderful is this ink that runs upon my paper: it took men centuries to learn how to make it; and it would seem a miracle to any aboriginal elders, but I buy it at so much a pint and think no more on't. And a piece of steel, shaped and split most accurately, telling of a long development of handicraft and machinery, is another miracle. And a finger wriggling this pen, controlled by some sort of a mind, turns ink into thoughts, sometimes with a pretence to fancy, and anon with little reminders and exhortations, counsels of various kinds rattling, awkwardly often, with signs and sounds. With these things I prepare miracles every week. Some people, observing a Sabbath with me, see and hear; others, devout in arm-chairs, apprehend that the weekly wonders are being performed.

Is there anything that is not miraculous, anything that fully surveyed is not seen to be everywhere wonderful? There is nothing in this world, no single thing in all our experience, that does not reach far beyond ordinariness and manifest itself as extraordinary. I came across a very pretty thought in a book of light essays by Mr. Lucas, the other day. He says, "I am too old for any magic but the magic of nature: the magic, for instance, that causes a flaming holly-hock eight feet high from a little, dry, dark chip in a penny packet, and from a speckled blue and black egg, an inch long, calls forth a bird which sings divinely through the April rain." That's the way to look at things. And the mind that can so look—is not it a miracle, the supernatural that stands right over all things of creation? So miraculous it seems to me, and so unaccountable by other things I know—for I cannot reduce its visions to material atoms—that I imagine it, or this mind imagines itself, as set above nature to perform the miracle of making nature intelligible and of compelling it into serviceable subjection. And I imagine it as something still existing when all the external material which I call nature shall have passed, transformed, every atom of it, into new forms of life. That, indeed, is miracle, if the Truth is as we believe: more wonderful than a bodily resurrection, the calling breath back to a dead body, is the simple living of mind after all its material accidents have fallen away.

I read the Bible and the legends of the saints, and the stories of many different peoples of many ages, and to count up the miracles recorded would be a dreary task of long addition. But for miracle at its intensest, one has only to look at the commonest thing with a perceptive mind, or to let the mind think of itself. Looking thus, or thus reflecting, one discovers the signs of God.

Dr. John Relly Beard.

THE UNITARIAN EVANGELIST.

IT seems unaccountable that the lives of the fathers of the Unitarian Christian interpretation of the Gospel should by the present generation be almost forgotten.

To any inquirer who will look through the periodical literature of the Unitarians of fifty years ago, there will appear much which we cannot wisely allow to pass into oblivion.

My first acquaintance of Dr. Beard was in Cassell's "Popular Educator," the first numbers of which contained lessons in English, and Latin by Dr. Beard. My first interview was on the occasion of my visit to Manchester for the entrance examination of the students for the Unitarian Home Missionary Board. I feel now that during his life he was not really understood. The wide range of his aim and his untiring faith in the Unitarian alternative to the popular theology, made it impossible for him to be satisfied with the easy-going remark that the traditional activity of the mis-called English Presbyterians would secure all that the Unitarian movement could hope to accomplish.

In many respects the aims of John Pounds, of Portsmouth, and John Relly Beard, also of Portsmouth, were the same; the elevation of the people, each in his own way.

I call to mind a man who at one of the numerous social meetings in Strangeways Unitarian Schoolrom, Manchester, with the Doctor in the chair, a Sunday School teacher, in a blunt and hearty Lancashire style, told how he had been taken in hand by the Doctor when a rough lad in the Greengate of Salford, when no one else had given him any attention, and had reason to regard his minister as having made him a better man than he would otherwise have been.

It was a common experience fifty years ago to meet men in Manchester and district, who, though not connected with Unitarian Societies yet acknowledged their debt to the Doctor for in some way giving them encouragement for intellectual and moral improvement.

I am not sure that a complete list of the Doctor's works exists, though before it is too late there should be a collection made and deposited in the library of all his works. Dr. Beard was an out-and-out Unitarian. If the word could be used without thinking of its usual misapplication we might term him an Evangelist. It is his interest in the common, that is, working people, I am especially concerned to notice.

One Saturday night I was in a crowded street in Carlisle, and noticed the men and women, most of them, probably immigrants. It occurred to me to wish that we could make our interpretation of the Gospel so that such people could accept the privilege.

I often think when listening to open-air speakers that our Unitarian position gives all these men advocate and more. I propose to show how the Doctor tried to popularise Unitarian Christianity.

HENRY WILLIAMSON.

Nat. Unitarian Temperance Association.

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ALCOHOL IS A RACE POISON AND THE CAUSE OF GREAT INFANTILE MORTALITY.

Whereas 23 out of every 100 children born of sober mothers die before they reach two years, 55 out of every 100 children born of drinking mothers fail to reach that age.—Medical Inquiry.

"Alcohol stunts the child's physical growth. The child of the alcoholic mother is often dying before it is born. Five times as many alcoholized infants die as those of sober mothers."—Sir Alfred Pearce Gould, M.D., K.C.V.O.

"It is just this average moderate use of alcohol which injures the race more than drunkenness, since there is here no elimination through sterility, or infant mortality, as is the case with the hard drinker." —Ploetz.

—From "The Worker's Onward."

DEATHS: Mr. Wm. Murray, North Finchley, June 15th, 50; Cyclist John Adams, of Birmingham, at Brighton, June 4th; 2nd Lieut Cyril G. Johnson, of Stockport, killed in action, June 7th, 19; Lieut. Allan H. Preston, M.C., of Stockport, killed in action, June 8th; Mr. L. W. Marles-Thomas, of Llwynrhydowen, killed by enemy action at sea, April 29th; Miss Alice J. Cooper, of Diss, at Beaconsfield, Bucks, June 17th; Pte. Arthur Sidebottom, of Mottram, from wounds, in France, June 5th, 29; 2nd Lieut. K. Garry, of Wakefield, from wounds in France, 24; Mr. James Carter Hollins, Bournemouth, June 28th, 86; Miss M. A. Rendall, Bridport, June 27th; Rev. E. L. H. Thomas, B.A., Manchester, July 6th, 58; Mr. F. W. Martin, Birmingham, July 7th, 57; Mr. Howard Chatfield Clarke, F.R.I.B.A., London, July 12th, 56 (Treasurer, British and Foreign Unitarian Association); Bessie, wife of Rev. J. E. Jenkins, Birkenhead, July 5th; Miss Mary F. Templar, at Scarborough, July 11th; Mr. F. D. Finlay, of Belfast, journalist, London, July 12th, 85.

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